



# METHODIST PROTESTANT.

## RELIGIOUS INTELLIGENCE

For the Methodist Protestant.

VIRGINIA.

Morgantown, Sept. 14th, 1832.

Dear Brother,—I have just finished my last round on Hacker's Creek circuit, and therefore will be able to report the condition and prosperity of this circuit. Sixty persons have been baptized by immersion within the last ten or fifteen weeks—and twenty-eight by sprinkling. We lately held a two-days' meeting at Lost Creek. It was an excellent and powerful time; there were several mourners—seekers of religion. Our love-feast was truly honored with the presence of the Great God and Saviour Jesus Christ. After love-feast, the people were called to the administration of God's word—the congregation was very large, and a more attentive congregation I never saw, and nearly all the people wept under the preaching. This meeting will, without doubt, be productive of much good, and will long be remembered by all who attended.

When I first came to this Circuit, I found about eighteen appointments, and 279 members were reported to be on the circuit—there are now 25 appointments or preaching places, and at twenty of these places we have respectable classes, numbering 463 members, making an increase this year of 184 members. We have prospects of doing much good here—and we have calls from different quarters—"the harvest" here "is truly plentiful, but the laborers are few." May the Lord send forth more faithful laborers into his vineyard speedily.

The work of God here is still going on—and breaking out at places adjoining the circuit. The brethren enjoy much peace—and there is considerable union among the different denominations in this region—so it will ever be as the people become enlightened. Yours,

DANIEL GIBBONS.

For the Methodist Protestant.

GEORGIA.

Covington, Newton county, Sept. 5, 1832.

Dear Brother,—The state of the Methodist Protestant Church is as prosperous in this country as it ever has been. The last round of quarterly meetings, for the present conference year, were well attended. The brethren were much engaged in the work of religion. Our congregations were overflowing, and much good feeling was manifested. We have a constant, gradual increase of members in the church. Our camp-meetings were seasons of refreshing to our brethren. Many were awakened, and brought to cry, "Lord save or we perish," and a goodly number professed to find "the pearl of great price,"—the Lord Jesus, in the salvation of their souls. There were a number who joined the church, and more I expect will.

Brother Eppes Tucker received a letter from a brother in the ministry of the Methodist E.

Church, in Henry county, some time in July, requesting him to make an appointment for a two-days meeting, which he did—and on last Saturday and Sunday, Bro. Tucker and myself attended the appointment. There were many people in attendance. We had a gracious season of refreshing from the presence of the Lord. After preaching, on Sunday, I delivered a lecture on Ecclesiastical government—read the Constitution of the Methodist P. Church—and then opened a door to receive members; when fourteen came forward and joined, amongst whom were two excellent preachers and one exhorter,—and all who joined were of *unblemished character*. The prospects are good in the adjacent neighborhood, for two or three churches more. In the settlement, where we formed the church on Sunday, we were informed, that one of the members of the Methodist E. Church, but a few days before we were there, had circulated a report, that the Reform church at Covington, "had all gone back;" and this same gentleman living within two miles of Covington. But the truth is, there has never but two left the church in Covington since its first organization—and but one of them who went back to the M. E. Church. The other remains as much a Reformer as ever—and says he "never will join the M. E. Church again." It is really astonishing, and enough to make the unprofessing part of the community blush, much more Christians, to find professors of religion pay so little regard to truth,—as many of them do in these days. If the government of the Methodist E. Church can only be defended by falsehood (and it appears that this is the only defence set up) it must be corrupt indeed. If any should dispute this imputation, let them observe the treatment of Reform, and Reformers, by the advocates of Episcopacy, and see whether it will not hold universally true. When have the ministers or lay-members of the M. E. Church ever attempted to defend their "*Heaven cherished institutions*," either by an appeal to Scripture, the history of the Primitive Church, or to the reason and common sense of mankind? Has it not been their uniform practice to invalidate the motives, and impugn the characters of Reformers? If not—why are Reformers (from Maine to Sunbury) called, "*backsliders, restless spirits, the scum, filth, rakings of society, and they can spare them very well, and the church prospers much better without them?*" &c. &c. And after all this, is it not passing strange, that at the very next breath, these "*Divinely authorized expounders*" turn round and tell the world, "Reformers are all gone, and going, back?" Is it not strange, that men so pure and holy, as they would have the world think them, could get the consent of their minds to take back reformers into their fellowship; provided they are as bad as they represent them? When, I wonder, will men act consistently? May the Lord ever save Reformers from such folly!

Yours, most sincerely,

AARON G. BREWER.

For the Methodist Protestant.

MARYLAND.

Reisters-town, Sept. 21, 1832.

Dear Brother Henkle,—I now proceed to give you some account of our matters on this circuit during the second quarter of our conference year. There has been a general improvement, in the spiritual concerns of our church, during the quarter. There have been a number of conversions at our regular meetings in several instances; and a spirit of zeal and fervour is manifest among our members and unstationed ministers; exhorters, and leaders, which augurs well to the cause. Our camp-meeting was as you know attended with several difficulties. The sickness in the neighborhood prevented several persons from attending. This and the continued rain, during the day of our meeting, and several succeeding days, not only discouraged persons from encamping, but rendered our situation somewhat uncomfortable on the ground. We were unable to have preaching at the stand until Sunday, and were afterwards interrupted by the weather on several occasions. Under all these difficulties we had an excellent meeting. There were twenty-eight tents—good congregations during the meeting, and the power of God was present among us. We continued from Friday till Thursday—and many souls will have to praise God in glory for what He did for them at the meeting. Several of our old professors were greatly refreshed—and had the felicity to witness the conversions of their sons and daughters.

A goodly number professed a change of heart during the meeting, and I was urged to call them forward and take their names, but this I declined, willing rather to give them an opportunity of weighing the matter at home first. Since then, however, we have received into class, in several places on the circuit, thirty one members, who professed to be awakened and converted at our camp, besides several others from other sources. Our prospects at present are flattering. We have nearly finished a commodious stone meeting house near Reisters-town—and expect to erect at least one more house of worship before long.

We have had great difficulties to contend with since I last wrote to you, and have still to strive against an opposition, which, though in some places it dares not publicly expose its features, yet in others it is seen by all—and at all places and all times, is unremitting in its efforts to hinder our operations and prevent our usefulness. But my colleague and myself are still prepared to say none of these things move us. We have counted the cost, and feeling that the Great Head of the church has called us to this ministry, we faint not, although we have this treasure in earthen vessels. "The good that is done in the earth the Lord doeth it himself," and to him be all the glory now and forever—more—Amen. Yours, &c.

WILLIAM KESLEY.



## ECCLESIASTICAL.

At the request of several of our subscribers, at home and abroad, we commence the publication of "Stephen" from the pamphlet just published. As the Pastoral Address is to have nearly a four years existence, and being a high official act, which is to have its full force until the next General Conference, we have been of the opinion that it is the duty of Methodist Protestants to meet the document fully and promptly, in all its attempted bearings upon us a people.

## PASTORAL ADDRESS EXAMINED.

Three hundred travelling preachers of the Methodist Episcopal Church (elected only by preachers) assembled in General Conference, in May last, without the concurring voice of a solitary local preacher, (of which there were several thousand,) and without a solitary representative from the many thousands of their members, and proceeded to review, modify, make, or annul laws, *at their pleasure, for the whole church.* "Tell it not in Gath." Can the entire local ministry, and the entire membership of that church, tolerate, without a blush, such priestly lording over God's heritage? If so, are they not prepared for a state of degradation, much to be regretted? This irresponsible General Conference, be it known, is the body from whom emanated the Pastoral Address, which so unjustly and cruelly assails the characters of reformers, for attempting to curtail somewhat of their absolute power.

It is known to the public, that a few years since, a number of the preachers and members of that church, bore a public and decided testimony against the assumed power of the preachers, to make, judge and execute all laws of the church. It is also known, that those sentinels of the people's rights, established a periodical journal, in which they exhibited the monstrous power claimed and exercised only by these travelling preachers, and fully, firmly and fearlessly discussed the right of the other departments of the church, to be represented in its legislative councils.

It is also known, that those discussions drew upon the friends of the periodical, the vengeance of the travelling preachers, and that nothing short of the extinction of the paper, or the expulsion from the church of its advocates, would satisfy them. The firm and fearless friends of religious liberty, happily for themselves and the noble cause they advocated, chose rather to be excommunicated from the church, than to surrender the freedom of the press.

They were cited to mock trials, by authority of the preacher in charge, who had previously said and written, that these heralds of christian freedom "were unworthy a place in the church." Yes, this travelling preacher, after having propagated this slander; after having thus prejudged the accused, had the temerity to appoint the jurors to try these faithful friends to christian liberty: More—he selected men for jurors who he knew had openly declared the accused, "enemies of the church:"—More—he had the effrontery to sit as judge on the cases of the accused:—More—he refused the right of challenge; and more shameful still, he refused time to the accused to procure and adduce the truth in evidence, by which evidence the statements of the writers would have been proved to the satisfaction of every unprejudiced spectator.

In vain did the accused solicit time to collect the evidence—In vain did they solicit that the prejudged jurors should be set aside, for having declared before the trial, that the accused "ought to be turned out of the church." Yes, we say, in vain. The preacher, and his prepared votaries, were anxious for the martyrdom of these persecuted brethren, and appeared *impatient* until they were *hurried forcibly out of the church.*

Expulsions were now effected, and the smile of malevolence was seen on the countenances of these ecclesiastical hunters. Finding that public indignation was kindled, and that the members of the church revolted at a continuation of their excommunications, they suddenly stopped short in their ruinous enterprize; and, apprehensive of a reaction, they published a garbled statement, called a "Narrative and Defence," of their high handed proscriptions.

The reform sentinels, having been hurled over the battlements of ecclesiastical supremacy, were permitted, under the guidance of Heaven, to alight on the peaceful plains of religious freedom. On these they rallied their fragments of intellectual and moral integrity, and conceived the mighty design of raising a new Church to the Most High, which should be based on the Lord Jesus Christ as the only sure foundation,—having for its motto, "all ye are brethren." This little band, trusting in God, that He who had so signally and strangely set them free, would foster and promote their holy purpose, proposed to some of their friends in the Methodist Episcopal Church, to aid them in their laudable enterprize. A number most cheerfully embarked with them in their novel, but noble work. These met in their respective neighborhoods, and elected delegates to a general convention.

Just as the body of delegates had become organized in the city of Baltimore, their opponents instituted a paper, and sent the first number, containing a pitiful appeal to the members of the convention, against their assisting those who had been so unjustly expelled. To the honor of the convention, not a solitary member was found recreant to the sacred trust reposed by his constituents. Finding their appeals vain, they then proceeded to issue column after column of personal abuse, against prominent reformers, whose services they considered important to the cause of freedom. The tissue of abuse was carried forward until the fall of 1831, when the more discerning of the party, perceiving that the abuse of Reformers only multiplied them, urged and effected a close of the paper.

The convention of 1828, framed conventional articles merely temporary, until time should be taken to prepare a Constitution and Book of Discipline, for a new Church; and the period fixed for the purpose of framing these instruments, was the first Tuesday in November, 1830. The convention assembled at the time appointed, and after three weeks' careful deliberation, a Constitution and Discipline were framed and adopted for the new Church—which the Convention denominated the Methodist Protestant Church, and which has become its only legitimate and distinctive title; of which we wish all our opponents to be informed, and to speak and write accordingly—as we shall probably hereafter take little, if any, notice of any other title, whether in derision or otherwise.

The rights and privileges secured to the different branches of the Methodist Protestant Church, will be found a striking contrast to the aristocratic laws of the Methodist Episcopal preachers. In the one, "all are brethren;" in the other, the travelling preachers are masters.

The travelling preachers in the old church, and their adherents, finding their open attacks against the new church, useless, have continued to circulate clandestinely, the most wanton slanders against those whom they denominate Reformers. These slanders have been multiplied with all the celerity which their abundant materials and facilities furnish them, and have been borne by those "holy men" through their circuits and stations, with a zeal unworthy of their professed office and calling.

The General Conference, it is to be supposed, contained the most wise, meek, and holy men in the church. The Conference was opened, and the board of Bishops sent their message to the general conference, in which, instead of confining themselves to their own business, and that of their church, they travelled out of the record to cast obliquities at the Methodist Protestants. It is true, amid their obliquities they were compelled to acknowledge that their church had lost some valuable members! But the great body of preachers assembled, were not disposed to pass the new church with the mere glancing notice coerced from the Bishops. They determined that a committee should be appointed to prepare a Pastoral Address to the people of their charge, and to avail themselves of the opportunity which this address would furnish, to circulate such misrepresentations against the Methodist Protestants, as they pleased. The committee reported, and the Conference adopted the address by an overwhelming majority. Surely the cup of their vengeance was full when they adopted that address! This slanderous production, so far as Methodist Protestants are concerned, is now before the world on the pages of the Advocate.

The General Conference commence their statements against Methodist Protestants, in the following words: "The storms which a few years ago seemed to threaten the stability of our institutions, have had the effect to root them the more deeply in our affections, and consequently, to make them flourish the more vigorously than before they were assailed."—Be it our business to examine those "storms," in connexion with "our institutions." Here the humble but persevering efforts of the Reformers, by argument and facts the most conclusive and striking, to obtain for the populous and growing community of Methodists, the right of suffrage are denominated "*the storms.*" An alarming term certainly, and one which filled them, no doubt, with all the terror which an appalling storm is calculated to inspire.

These storms of mild and forcible argument; these storms of stern, imposing and irresistible facts, which exposed the entire supremacy of the travelling preachers, and the servility of the local preachers and lay brethren, the general conference say, "threatened the stability of our institutions." What institutions are those which these storms threatened and assailed? We answer in the fear of God; reformers never assailed the cardinal doctrines of the Methodist Episcopal Church; they never assailed, or threatened, the godly general rules of the Messrs. Wesleys; they never threatened or assailed the various and excellent means of grace, or the gospel ordinances of the church. No, never. But we now proceed to state the "institutions" against which the Reformers bore a public testimony, and which testimony has been denominated "*the storms*" which threatened and assailed the "institutions" of the Methodist Episcopal preachers.

Reformers "threatened" or exposed by argu-



ment and facts, that "institution" of the travelling preachers which constitutes them forever, exclusive makers of all laws of the Church; thereby depriving all the Church beside, of representation in its legislative councils. *Ought not this institution to be assailed?*

Reformers "assailed" and "threatened" the stability of the "institution" by which the travelling preachers for ever possess and exercise all the judicial power of the Church; thereby constituting themselves (who are the makers of the laws) the sole judges of their legislative enactments; which is contrary to the practice of all enlightened churches and nations—subversive of all sense of justice, and pregnant with the most fatal issues. *Ought not this institution to be exposed?*

Another "institution" the Reformers exposed, is that established by the travelling preachers, which constitutes them not only the sole legislators and judges, but also the only executive officers, of the Church! thereby leaving the preacher the power to fix the penalties, and to pronounce them! *Ought not this institution to be threatened and assailed, and banished from Christendom?*

Another "institution" exposed by the Reformers, is that which secures to the travelling preachers, the right of nominating the trustees of all the Church property acquired and paid for by the personal labor and expense of the members; thereby depriving those who have paid for the property, from exercising the right of suffrage in the election of trustees! *Ought not this "institution" to be threatened and assailed?*

Another institution assailed by the Reformers, is that which decrees, that the trustees shall hold the property, not for the use of those who paid for it, but for that of the General Conference! *Ought not this "institution" to be threatened or assailed?*

Another "institution" threatened and assailed by the Reformers, is that which authorizes the travelling preacher to become the accuser of any minister or member; which empowers the same accuser to select the jury to try the person he accuses; to sit as judge on the case of the accused, and to withhold the right of challenge to the accused, no matter how prejudiced the jurors may be against the accused; and finally, should the preacher's jury acquit the accused, authorizes the preacher to take up an appeal to the quarterly conference, composed only of officers of the preacher's appointing! *Ought not this "institution" to be threatened and exterminated from this land of civil and religious freedom?*

Another "institution" assailed by the Reformers, is that which secures to the preachers alone, the power to appoint at pleasure the class leaders, without the consent of the class, and to depose leaders at their pleasure! *Ought not this "institution" to be assailed, threatened and modified?*

Another "institution" which Reformers exposed, is that which deprives the members of the Church of electing the stewards of the circuits or stations, and vests the power of the appointment in the preacher and the quarterly conference, consisting of the preacher's officers! *Ought not this institution to be exposed and altered?*

Another "institution" exposed by Reformers, is that which authorizes the travelling preachers to elect as many life bishops in the Church as they please, without the voice of the members of the Church. *Ought not this institution to be assailed?*

These are only a part of what these travelling preachers, with the bishops at their head, in

General Conference assembled, have called by the terms "heaven-cherished institutions," from which we pray, good Lord deliver us! O! is there not a sort of profanity in those terms when connected with the above-mentioned institutions? Deluded and infatuated men! how can you expect the sanction of heaven on institutions which deprive the members of the church of the enjoyment and exercise of their scriptural and inalienable rights? Tremble, ye clerical rulers! Your sceptre shall depart.

They say, "aroused by an attack which threatened the integrity of those institutions, we carefully re-examined them: and having satisfied ourselves of their correctness and utility, we, with our whole charge, have embraced them the more firmly." Is there not the very quintessence of priestly pride and arrogance, in this sentence? But we proceed.

What is integrity? Is it not honesty, or purity? When did reformers attack any part or parcel of what ought to be considered the integrity, the honesty, or the purity of Methodism? we mean the doctrines, means of grace, or ordinances of Methodism? We answer, never, and we appeal to the public for the truth of our answer; yea, we challenge the General Conference to produce the evidences of our attack on either of the above cardinal points. Reformers never attacked one particle of what any enlightened citizen or Christian would consider to be worthy the name of "integrity." They attacked only the want of integrity in the establishment of those "institutions" which are a disgrace to the ministry, to the membership, and to Christianity. Institutions which have deprived the body of the church of their rights, and entailed ecclesiastical degradation on the membership.

It was the want of "integrity" in the institutions which reformers assailed and deplored—it was the want of integrity which they exposed and threatened, and which they will continue to attack whilst moral integrity shall have a place in their being. An attack which the Christian world admires, and must continue to admire.

Was there any integrity in making the travelling preachers, lords and masters—or every body; and the local preachers and the whole membership—nobody? Was not the attack made by the reformers, worthy of themselves and the enlightened age in which they live? Posterity will approve and perpetuate their deeds, when the names of their oppressors will sleep in forgetfulness.

But we proceed: the General Conference says, "Seldom has any enterprise resulted in a more complete failure than that in which, at the time alluded to above, a party under the denomination of reformers, labored to change the economy of our church, or failing of that purpose, to overturn the church itself." Let us examine and expose the misrepresentation in the above sentence—"seldom has any enterprise resulted in a more complete failure." If the Conference mean, that reformers failed of changing the economy of the Methodist E. Church, &c. for an answer to their Address, in that sense of it, we refer to the Baltimore Review, which shews to the indelible reproach of the "pastors" and their advocates, how that "complete failure" was artfully effected, and to what extent; but, if they mean also, and no doubt they would gladly make the impression, that the whole "enterprise of religious rights and freedom as maintained by reformers has utterly failed," is no more heard of, we will look at facts on this point, and hear what they report on this subject.

[To be continued.]

For the Methodist Protestant.

A FURTHER ANSWER TO A RECENT INQUIRY.

In vol. 2, No. 35, of the Methodist Protestant, I stated some causes which had weakened my confidence in man's ability, or disposition to perpetuate the principles of social liberty. Some, it is likely, will feel disposed to object to this whole matter, as imprudently taking up the pen against ourselves. But is it possible we can forget in so short a time, that the most vehement remonstrance against our first efforts in the cause of Reform, was, that as members of the M. E. Church, it was ridiculous and insufferable for us to take up the pen against the institutions and conduct of our own church? What a glaring inconsistency for us to deem it right and proper, while members of the old fellowship, for the church to scrutinize her own deficiencies, in order to correct herself, and immediately upon forming ourselves into a new community, to avoid the whole exercise of self-inspection, and to act upon the assumption of our own infallibility. This disposition, to be incessantly warring with other people, without any candid attention to our own defects as a church, is the great disease of the ecclesiastical world, against which we have entered our solemn protest; let us not therefore put all consistency to the blush, by carefully concealing our own faults, or by giving the old sectarian frown upon the first man who shall have independence enough to point them out.

It is evident, moreover, that the practice of correcting ourselves, by discussing and removing our own errors, far from being imprudent, is the direct contrary: for this course of conduct will improve our health and strength as a social body, just as the removal of humours and diseases of the human body, will increase the health and strength of a man. And the more healthy and strong we become, in our constitution as a church, the more vigorous will we be, in the performance of any salutary course of social action, and the more capacity shall we have, to repel the attacks of external assailants. If we let the spirit of anarchy enter into our vitals, it will inevitably weaken all our energies; will bring us into a sickly and dying condition; and will cause us to become an easy prey to any strong and powerful enemy. This does not imply that nothing but the principles of despotism can make us strong; these are indeed more vigorous than the languishing imbecility of lawless anarchy; but the true principles of Christianity are stronger than both; and, when fully embodied and acted upon in the church, they will operate with equal energy against anarchy on the one hand, and despotism on the other.

Let it be considered also, that the sooner and the more effectually our community is set on its guard, against the weak tendencies of human nature, the more likely it will be to counteract them, and thereby to avoid the catastrophe which is feared. Our society is young, and not yet confirmed in selfish bigotry, as old bodies are apt to be; therefore now is the time to rouse its attention to incipient deficiencies within, because it is not yet invulnerable to such admonitions. As there appears then to be no danger in such a discussion, but a probable benefit, I will mention two other general reasons, why man's capacity to sustain the principles of liberty, may be doubted.

One is, the strong tendency of his nature to yield a servile obedience to earthly masters. In the first instance every man is disposed to contend for the mastery himself; but this contention



naturally terminating in anarchy, a door is soon opened for some bold or fortunate individual to take the command, and to bind the wild multitude with the cords of absolute power. They struggle for a while; but by degrees they surrender, and by the drillings of policy they are brought to kiss the great toe of authority, and even to become fond of their chains. We need not look into past ages for evidences of this: look into the Methodist Episcopal Church. Five hundred thousand free Americans, after being nurtured from the cradle in the principles of civil liberty, have tamely agreed, it seems, that an independent and irresponsible aristocracy shall "over see all the spiritual and temporal concerns of the church!" This oversight of the episcopal powers, has been explained by one of their principal bishops, to imply full authority "to over-rule" the spiritual and temporal business of the church. That there should be such a surrendering to this high pretension, and that too by Americans, within less than half a century from the days of Washington, is a matter of astonishment which can only be accounted for, by resolving it into the strong tendency of human nature to yield implicit obedience to an absolute master. This tendency appears to be more general in the ecclesiastical world, than any where else. The reason is, that it is constantly nourished by *partiality, bigotry and superstition*. A partial fondness for our people makes us willing tamely to obey a clerical master, because his power serves to support the *sect* which we so much love. This continually ministers to bigotry: hence the members will not give a hearing to any reason or argument against the power of their masters, because if you shake the power, they think you endanger the distinctive peculiarities of their denomination. Superstition lends it aid, in the same cause: The people are taught, and are very prone to believe, that a sanctity belongs to their church canons, sufficient to make the power sacred, which enacts and sustains them. Though these canons in themselves may be insignificant as mint, anise, and cummin, yet sectarian superstition will give them an importance, above the weightier matters of the law; and perhaps five hundred thousand devotees will agree to tell you, that these are matters "in which our consciences are involved."

But the Methodist people, it is thought, cannot be expected to act differently from what they do, seeing they are taught that it is dangerous and unchristian to read any thing which is published by reformers; and they know no better.— This is true; and it proves the correctness of the position. For what else could influence thousands of free Americans thus to give up the independence of their own understandings, and their right of inquiry, but the partiality, the bigotry, and the superstition above mentioned? If the time should come, when those preachers will think it good policy to teach their members that an abandonment of our civil constitution is necessary to subserve the interests of the church, and that it is dangerous and unchristian to give a hearing to any thing that can be said to the contrary, would not the same people be prepared to yield implicit obedience to this instruction also? It is obvious, that the whole course of their ecclesiastical drilling, and the warm zeal of their sectarian attachments, will have prepared them for this result; and hence follows our conclusion, that from such strong tendencies of human nature, man's ability or disposition to sustain a free government for any considerable length of time, is rendered doubtful.

Another reason which seems to support the same doubt, is the *great deficiency of public spirit among the people*. Individuals are so taken up with their own private concerns, that when their attention is called to any matter of public interest, they appear to have no spirit in them, either to *think* or to *act*. A languor and a listlessness appear to freeze their energies; and they are sleepy and indifferent, till they get back to some personal and private enterprize. This disposition is very unfriendly to the public welfare, either of church or state; and especially so, where the power resides in the people: hence the mournful conclusion again looks us in the face, that it is not in man to support a free government for any considerable length of time. Let none be offended at these suggestions: for the very way we are to support a free government, if it is to be sustained at all, is by candidly examining such weaknesses and faults of our nature, that we may correct them. These arguments and statements are not made to discourage the brethren, but to set them on their guard, and to urge them to that course of magnanimous effort against the despicable lethargies of the flesh, which otherwise would be apt to destroy their liberties.

And have Methodist Protestants exhibited any signs of this want of public spirit? Would that we could say, they have not. But what are the facts? Not to mention the neglect of class-meetings, prayer meetings, public worship, and other devotional institutions, has it not sometimes happened that Methodist Protestants, after all our arduous struggle for the great principles of representation, and after the time has been publicly announced from the pulpit, and perhaps repeated, for the brethren to meet and elect their delegates to the Annual Conference, it was found to the astonishment of the beholder, that more than half the male members of the station were absent from the meeting! Whatever others may think, I for one cannot help being apprehensive, that this slumbering indifference is a sad omen for our free institutions. Let it prevail and increase to a sufficient extent, and the world will witness an episcopal chair, of one kind or another, quietly placed at the head of those once spirited ranks of American freemen, who proclaimed themselves Methodist Reformers. The members of the M. P. Church, generally, instead of running into electioneering tumults, according to the predictions of Dr. Bond, have gone rather into the opposite extreme of indifference; and so far from seeing candidates travel from place to place, through circuits and stations, clamoring for office, we have on the contrary seen them reluctant to serve as representatives, after being duly elected. This, it must be owned, is the less evil of the two; but it will hold in these matters, as in most others, that the true and safe course is a just medium between all extremes.

And does not the desire to terminate the controversy, and the disposition to be weary of it, also result from want of enterprize and public spirit? Some appear disposed to advise us, as we now have a constitution and book of discipline, to be still, and discontinue all argument upon the subject. That is, in effect, let us settle down into a weak effeminate society, having nothing more to say for ourselves, while a politic and formidable host surround us, lengthening their cords, strengthening their stakes, and smiling at our imbecility. Such imprudence, on our part, would please them to the life; for it would justify the statements of their bishops and general confer-

ence, and would be apt to verify their fond predictions, that our whole enterprize will terminate in a mere "O'Kelly scrape." There is not a society now in the United States, which needs more vigorous efforts of self-defence, than that of the Methodist Protestants: for our discomfiture is meditated, with more firmness of resolution, with more acuteness of policy, and with a more powerful and disciplined energy, than are employed against other people. The ranks of the assailant are not only firm and unbroken, but their recruiting service is going on, with a degree of cunning, industry, and success, beyond all former example.

If we act as a wise and virtuous people, we shall continue to present a bold front towards this great episcopal power. A power whose march is onward and rapid, and whose tremendous tendency is more directly towards St. Peter's chair, than that of any other which has arisen since the first dawn of the Reformation. A power which is concentrated in a bench of bishops, surrounded by an aristocracy of their own making, which is as absolutely independent of the people whom they govern, as that of any monarchy or aristocracy now existing upon the face of the earth. A power which is spreading its dark wings over these United States, claiming to hold houses and lands in every one of them, by a sanctified deed of settlement, standing by the side of its canons and articles of faith. By this deed it aims to hold property to an indefinite extent, over and above all control of the state laws, and of all incorporated bodies. This hierarchy is aiming, in effect, to establish an authority above the civil government, and is secretly preparing the way to compel all profane bodies to surrender to the august mandates of the "divinely authorized expounders." And shall Methodist Protestants be silent at such a time as this? Shall they lay down their pens, in deference to that weak and inconsiderate view of the subject, which would advise them to discontinue the controversy? No! It is on our part a righteous and holy controversy, sanctioned by the pure principles of our blessed Saviour's religion, and called for by the dearest rights and privileges of civil society. The free exercise of man's judging faculties, the perpetuity of our civil institutions, the untrammelled spread of the gospel, and the unadulterated purity of the Christian system, are all involved in the subject; therefore we are bound by *humanity*, by *reason*, by *patriotism*, and by *Christianity*, to continue the controversy; and to use all proper measures in our power to keep open the channels of intelligence, and to impede the progress of superstitious bigotry and priestly domination, which have been so long and so violently struggling to extend their gloomy reign over the four continents, and over the islands of the sea. Our unremitting efforts are essential, to sustain the principles asserted by Martin Luther, and to extend their happy influence to the rising millions of posterity.

A. SHINN.

Pittsburgh, Sept. 14, 1832.

#### CROSSES IN LIFE.

Many, many are the vicissitudes of life; few men are to be found, who do not experience a great variety of them. But such is the kindness of divine Providence, that to these very vicissitudes may be owing as many of our pleasures as our pains. There are scenes of delight in the vale as well as on the mountain; and the inequalities of nature, may not be less necessary to please the eye, than the varieties of life to improve the heart.





BALTIMORE:

FRIDAY, SEPTEMBER 28, 1832.

We here insert the ignominious resolutions entered into by the late Conference of the Methodist Episcopal Church in Canada, in view of their connexion with and their subjection to the foreign yoke of a body of irresponsible itinerant preachers, called Wesleyan Methodist Preachers. How much firmness and caution are required even amongst the preachers of the gospel to prevent despotism on the one hand, and base slavery on the other? We are indebted to the Canadian Wesleyans for the Resolutions. It would seem that the latter who are Reformers, are urging their claims to public confidence with much success in some places.

"1. That a union between the English and Canada Conferences, duly securing the rights and privileges of the Societies in this Province, is an object highly important and desirable.

"2. That in order to accomplish this object, the discipline and economy of the Wesleyan Methodists in England be introduced into the Societies in this Province, as far as circumstances and prudence will render advisable.\*

"3. That Episcopacy be superseded by an Annual Presidency; unless it will jeopard our Church property, or as soon as it can be legally secured.

"4. That the usages of the English Conference be adopted in the admission of Candidates into the itinerant Ministry amongst us.

"5. That ordination be administered amongst us after the same form as that in which Missionaries are set apart to the office of the ministry in the English Conference.

"6. That the English Conference shall have authority to appoint, as often as they see fit, a President from their own body in England, to preside over this Conference; provided the same shall not be eligible oftener than once in four years, unless desired by this Conference.

"7. That when the English Conference does not appoint a President as aforesaid, one shall be elected by this Conference from amongst its own members.

"8. That the Missions which now are or may be hereafter established by this Conference, be considered Missions of the Wesleyan Missionary Society, under the following regulations:—The Wesleyan Missionary Committee in London shall appropriate the amount necessary to carry on the Missions; but this amount shall be applied to the support of the several Mission stations, by a committee of seven or nine persons, (one of whom shall be the President of the Conference) members of and appointed by this Conference. The Methodist Missionary Society in Canada shall be auxiliary to the Wesleyan Missionary Society, and the funds raised be

\*"The general rules of the Methodist Societies in England and in this country are the same; but there is a difference in several particulars in the mode of transacting business."

transmitted to the Treasurer of the Parent Society, and appropriated as aforesaid. The Missionaries shall be appointed by the Canada Conference, subject to the sanction of the Wesleyan Missionary Committee.

"9. That in pursuance of the arrangements above proposed, it is understood that all Missionaries sent by the Wesleyan Committee into Upper Canada shall be members of this Conference.

"10. That nothing contained in the foregoing resolutions shall be understood or construed so as to effect the rights of our General Conference, or the standing and privileges of our present Itinerant and Local Preachers.

"11. That none of the foregoing resolutions shall be binding on this Conference, or of any force whatever, until they shall have been acceded to on the part of the Wesleyan Committee and Conference, and the arrangements proposed shall have been completed by the two Connexions.

"12. That a representative be sent home to England to negotiate with the Wesleyan Committee and Conference on the several subjects embraced in these resolutions."\*

It will be recollected that the General Conference of the Methodist Episcopal Church, were told in terms which they could not misunderstand by the preachers of the Canada Conference—that it was their desire, and more, their determination to become independent of the Methodist Episcopacy of the United States, that if the General Conference would grant them the liberty of organizing themselves into an independent body, under the name of Methodist Episcopal folks, it was well—if not, they should pursue their own course. The Methodist Episcopal General Conference not willing to lose so valuable a limb from their body, at once, gave them full liberty on the subject. What the Canada Conference population was at that time we now have not leisure to examine. But we learn that many in the Canada Conference membership, and some of the travelling preachers were opposed to any connexion whatever with the American Methodist Episcopacy. Whilst a majority of the itinerant preachers still desired to be called by the Episcopal name. If we are not materially mistaken, we think that the General Conference permitted them to elect their own Bishop—all this with a view of encircling the continent in Episcopal prerogative chains.

Well, we learn they made their best effort—they organized themselves and appointed their high and their low officers—commenced their operations, and shewed no quarter to those who were opposed to Episcopal jurisdiction. They established a large weekly paper almost as large as the Advocate—and according to the accounts in that paper we would have thought that they

\*"The Representative appointed is to leave this country for England in March next, in order to meet the Wesleyan Committee in London by the first of May. He is to return to Canada in August, after the meeting of the British Conference, which commences the last week in July."

neither wanted preachers, members nor money—and that they would invest Canada and take it by storm. Mark the result of counting without their host. In less than four years these preachers offer to sell themselves with all their members, and without the consent of the latter. To whom think ye? Not to the Methodist Episcopacy of the United States. O no! they had too much good sense to do this. But they had placed themselves in the market and they must be sold to the highest bidder. They had beggared themselves to keep up Episcopal appearances, and now in order to hold an existence and to procure money for themselves, these preachers sell the whole concern, preachers and members, to purchasers who reside in a foreign country! Yes, they have succumbed so far as not only to abandon Episcopacy forever, but also to solicit to be received by the Wesleyan Methodist Society in England—as what? An independent church? Alas, no! but that of a sort of *Missionary station!* The love of sordid gold has swallowed up all their independent views and feelings—and they have agreed to become complete dependents on the old Methodist Aristocracy in England! The Editors of the Canadian Wesleyan remark:—

"Wonderful indeed, is the apparent change! An independent church, who could but a short time since, boast of her infallibility, and threaten desolation to all that might attempt to oppose her, now submits to be ruled and governed by a people who were by them but a few years since, hunted, pursued and drove out of the province. But what has brought them to such a conclusion? They say in their first resolution, that it is to "secure the rights and privileges of the societies in this province." How are the rights and privileges of their societies intruded on? Why did they not acknowledge the truth, and say that they found too many of their people unwilling to support their unscriptural measures; consequently, fear got hold of them, lest they should be superseded by a persecuted few who were too rapidly advancing, and who were causing their foundation to tremble—a people, who by their prophecies, were long since to be sunk into oblivion.

O ye blind and poor deluded followers of assumed Methodist Episcopacy! where now is your boasted voice in the church? Where is your power in the rule and government of your church? How often have you told us that your preachers (placing confidence in their assertions) could do nothing as touching the rules of your church, without your consent. Yea, your discipline declares thus far. But what of that? you now perceive that you are offered for sale by your clerical masters, and without censure upon the British Conference, we have no doubt but they will obtain a good price for you.

But they observe in their third resolution, "that Episcopacy be superseded by an annual Presidency, unless it will jeopard our church property." How fond of the purse! Though a Presidency is necessary and preferable to Episcopacy, the delightful theme of their former editor's ability, held forth as of apostolic order,—yet they will for the sake of mammon, hold fast the accursed thing a little longer, rather than risk themselves upon gospel premises.—Though they acknowledged Episcopacy to be un-



scriptural, yet they will hold fast to error rather than run any risk of losing money. Oh! ye simple ones! where now is your pounds given to support Methodist Episcopal Bishops, as of apostolical order? and where are your Bishops? Had your lordly priests possessed as much wisdom a few years since, as they profess to have learned lately, perhaps no "collision or party disputes," would ever had taken place, and they would have been saved from so many palpable contradictions, and screened from open ridicule.—Should you gain a heavier purse by renouncing your old brethren in the States, and becoming subservient to the Wesleyan Missionaries, we shall not envy you; for we long since knew you to be more than ordinarily fond of money! and though you have indirectly boasted in your reasons assigned for passing the above resolutions the downfall and utter extirpation of us as a people, by such a measure, remember that, that very step which you have taken in your mania to overthrow us, will prove our greatest acquisition, in reference to temporal means: for we most sincerely believe that there are yet hundreds in the M. E. Church, who will spurn at your folly and refuse to submit to your sophistry longer. Still while we reflect upon the conduct of these men, we hail our old Methodist Brethren with the approach of liberty. Reform must be effected."

To Messrs. Richard Treffry and Daniel Isaac,  
Wesleyan Itinerant Preachers.

[Concluded.]

In proof of the falsehood of your assertion, that our brethren wished to make your meetings scenes of unhallowed strife, I refer you to Mr. Thos. Stanley, who travelled in Leeds for three years previous to the division; and to Mr. Geo. Marsden who was in Leeds three years previous to that; and those gentlemen, if they dare but speak the truth, will testify that you are guilty of the most base and malignant calumny; and unless the approaching District Meeting, and Conference censure, if not suspend you, they will be highly culpable in the estimation of the religious public.

In conclusion, allow me to notice the serpent-like wisdom displayed by you, in getting Mr. Treffry to append his name to your letter. You were right in your calculation, that the public would place no confidence in *your individual* assertion; you have deceived them too often already. By the high party of your society, you are looked upon as an incorrigible radical, and nearly allied to infidelity; by the liberal party you are justly despised for your base desertion of the principles you once advocated; by the more simple you are dreaded for your furious attacks upon character, and for the *vulgarity* of your language; and your repeated attempts to injure us, have only produced unmixed contempt and ridicule. For the honour of God, the credit of religion, the welfare of Methodism, and the good of your own soul, I most sincerely recommend you either to desist from bearing false witness against your neighbours, or to retire from the important and responsible office of a preacher of the Gospel.

There are several other particulars in your famous epistle which require noticing, but which must be deferred for the present; there is one thing, however, which I cannot pass over, viz. your suggestion of the impropriety of quoting round numbers; for once, therefore, I will follow your example, and "put down, in detail," the

"number of emigrants" who left your "Paradise of Delights," during the last year.

A List of Circuits in which there was a decrease of members in the Conference Connexion the last year!

(See the Minutes of 1831.)

London North	29	Wakefield	20
London Welsh Society	21	Bristol	55
London East	36	Cleckheaton	7
Waltham Abbey	20	Pateley Bridge	77
Deptford	138	Sheffield	20
Windsor	30	Barnsley	28
Bedford	4	Betford	20
St. Neot's	7	Derby	10
Gravesend	14	Belper	130
Margate	32	Ashby-de-la-Zouch	62
Bungay	15	Uttoxeter	15
North Walsham	10	Cromford	20
Yarmouth	55	Nottingham	150
Framlingham	2	Mansfield	29
Diss	47	Leicester	40
Bury St. Edmunds	15	Melton Mowbray	40
Ely	53	Loughborough	24
Cambridge	10	Stamford	26
Witney	5	Peterborough	38
Banbury	15	Horncastle	20
Hungerford	60	Alford	59
Wallington	2	Spilsby	10
Aylesbury	25	Newcastle under	10
Swindon	2	Lyne	20
Northampton	120	Leek	64
Daventry	7	Warrington	24
Newport Pagnell	7	St. Helen's	30
Kettering	10	Wigan	95
Market Harborough	20	Lancaster	211
Colchester	7	1st Manchester, Old-	33
Manningtree	29	ham St.	
Ipswich	8	4th Bridgewater St.	50
Lewes	12	do.	60
Hastings	7	Stockport	34
Hammersmith	26	New Mills	120
Croydon	1	Haslingden	22
Frome	8	Blackburn	10
Devizes	4	Bury	30
Shepton Mallet	20	Bolton	19
Warminster	1	Leigh	35
Sherborne	6	Huddersfield	110
Carmarthen	10	Sowerby Bridge	76
Cardiff	10	Burnley	130
Llandilo & Brecon	38	Colne	90
Swansea	6	Clithero	30
Aberystwith	4	Grassington	15
Ruthin	38	Epworth	50
Beaumaris	588	York	75
Carmarthen	4	Tadcaster	60
Pwllheli	8	Pocklington	26
Dolgelly	4	Malton	50
West Bromwich	28	Easingwold	100
Stourport	20	Ripon	10
Hereford	20	Selby	80
Coventry	17	Whitby	10
Shrewsbury	25	Scarborough	67
Wellington	40	Bridlington	76
Newtown	28	Guisborough	50
Wrexham	5	Pickering	14
Northwich	30	Stockton	1
Burslem	120	Middleham	20
Portsmouth	3	Bedale	230
Petersfield and Gos-	10	Richmond & Reeth	40
dalming	11	Morpeth	18
Southampton	9	Berwick	6
Chichester	63	Whitehaven	19
Jersey, English	50	Wigton	42
— French	110	Dumfries	40
Lisdeard	34	Ramsay and Peel	40
Camelford	18	Edinburgh	40
Brixham	46	Boston	46
		Spalding	

St. Austle	98	Beverley	53
St. Mawes	10	Driffild	45
Bodmin	80	Pattingham	25
Hayle	86	Grimsby	80
Salterton	13	Gainsborough	110
Taunton	47	Paisley, &c.	22
Barnstaple	1	Aberdeen	28
Stroud	30	Dundee, &c.	96
Cheltenham	10	Arbroath, &c.	2
Monmouth	47	Banff, &c.	7
Bath	42	Inverness	10
Bradford, Wilts.	10	Walls, &c.	10
Midsummer Norton	71	Bramley	100

From the above list it appears that there were one hundred and sixty-five circuits, containing three hundred and thirty-seven travelling preachers, besides supernumeraries, in which there was a decrease of six thousand seven hundred and seventy-two members; and at a moderate calculation, the said preachers cost the connexion the last year upwards of fifty thousand pounds!—In thirty four other circuits there was no increase, so that in upwards of one half of the number of circuits in the whole of Great Britain, there was not an increase of a single member!

Is this being "very successful indeed, in doing the work of Christ?" certainly not;—and yet you have the effrontery to boast of your GREAT success!

Of a truth it may be said of you, that no-body of men ever had a finer opportunity of benefiting their fellow creatures; and yet, instead of improving it, your principal object, for the last few years, has been, to secure your own aggrandisement, and power, and inherent rights!

When you, Mr. Isaac write again, perhaps you will explain the causes of so many desertions from Conference Methodism. I have heard that some of them were occasioned by the arbitrary and unscriptural proceedings of the preachers; and that others were because some of you great men refused to suspend or expel certain "Reverends" who had been guilty of TITLING, &c. &c.—but whatever may have led to such an awful catastrophe, I sincerely pray that it may be speedily removed, and that it may never occur again. Z.

For the Methodist Protestant.

#### ON CHOLERA.

Mr. Editor,—Within a week or two previous to my late indisposition, a considerable number of physicians, most of them my former pupils, had requested me to write them a few lines respecting the prevailing epidemic. It was my intention to answer them individually. In this however I was disappointed, having been confined to my bed from the first to the twentieth day of the present month, (Sept.) And now, being scarcely able to write, I have to request the favor of you, to give the following letter a place in your paper, which, it is hoped, will be considered a satisfactory answer to them all, and a sufficient apology for not having answered them at an earlier date. The substance of it was written in answer to a communication received from Dr. J. W. Lewis, near Tarboro', North Carolina.

"As to Cholera, a very few remarks will be sufficient. With the exception of those individuals, who, from peculiarity of temperament or imprudence in diet, are particularly liable to those disturbances of the stomach and bowels, which mark Cholera patients, the disease, as it will prevail generally through the country, will not materially differ in its character and effects from bilious fever, whenever it becomes epi-



demic, and has a tendency to be in some degree malignant; and will require no important difference in the treatment, except that it must be more prompt and decisive. To take another view of the subject, I will say that Cholera is the termination of a bilious fever, peculiarly modified by the effect of a low temperature of the atmosphere.

Before you will have received this, you will have learned, that the dreadful state of things which is denominated Cholera, is ushered in, almost invariably, with diarrhoea. This symptom, therefore, ought to be the signal of alarm.—Whenever it appears, the disease has already progressed so far, that the life of the patient should be considered at stake, and instead of relying upon camphor or any of the pernicious quackeries of the day, he should be informed of the necessity of employing the most energetic remedies, under the advice and direction of the best skill. In almost every instance, copious blood-letting and a liberal use of calomel are indispensable, if you would do justice to your patient or to the profession. In fact, such ought to be the treatment, immediately on the appearance of the first premonitory symptoms. By such procedure, the disease is disarmed of its power, and the life of the patient made secure. If, however, the case shall have progressed so far, that diarrhoea shall have occurred, then, after blood-letting, whenever it is at all admissible, the calomel should be administered in doses, varying in accordance to the necessities of the case, from 5 to 10, 15 or 20 grs. and repeated every 2d, 3d, 4th, or 6th hour;—adding opium or morphia, as there may be occasion. The patient is never to be considered out of danger until the abdominal viscera shall have resumed their functions, and the natural and healthful secretions shall have been re-established. This being done, you have plain sailing. But it may be proper to add, that you may expect convalescence to advance with a pace unusually slow, and that the patients generally must be sustained in the most careful manner, allowing them the lightest articles of nutriment, and forbidding stimulants and nearly every kind of solid food for the first few days.

I omitted to state in the commencement of my remarks, that in this disease more than in any other that I have ever seen, the strictest attention is required to be paid to the patient's skin: You should therefore, apply external heat, friction with a pretty stiff brush, heating liniments, &c., but above all, keep a large blistered surface continually sore, until convalescence is fairly established. In each and every other particular, I feel perfectly free to say to you, follow your judgment according to the regular principles, in using the ordinary agents pertaining to the profession.

By way of precaution for the safety of your friends and their families, advise them to have a strict regard to cleanliness, put on clothing more than ordinarily warm for the season, and keep fires in their houses. It will be important for the safety of the blacks, that masters and overseers be particular in seeing that their quarters are kept clean and warm. And every body ought to know, that a loose condition of the bowels, instead of being useful, as it may have heretofore proved to be, is now the harbinger of death.

I will conclude with a few remarks of a speculative kind, for your amusement. The malaria, which is strictly the remote cause of the disease so often terminating in cholera, I consider to be

nearly related to that which produces bilious fever. It regards the same localities and ranges, it produces the same effect with the addition of the peculiarity of its termination in those patients which are said to die, or approximate to death by cholera, and many cases which are called choleric, &c. after the necessary evacuations, require to be treated with quinine. I have seen frequent instances of choleric dysentery, in which not even the tenesmus would yield to any other remedy.

Whether the atmosphere is made insalubrious because there is a deficient supply of electricity, or whether the rays of the sun are differently modified from what they usually are, it matters not, because we cannot mend it. But we know with certainty, that there has been a deficiency of caloric throughout the season. The malaria then, has been made more pernicious by the low temperature of the atmosphere. Malaria has gradually produced debility of the indirect kind, according to the general acceptation of the term in regard of the whole system, and in consequence of the low temperature of the atmosphere, the debility is made specially to prepare the skin most readily to fall into a collapsed state. The excitement of the blood vessels of the skin becoming feeble and deficient, with a gradually continued increase of debility, the circulating fluids become gradually and permanently introverted, producing a corresponding distention and ultimate infarction of the blood-vessels of the abdominal viscera. As a necessary consequence, the blood making organs become torpid, the blood itself is deteriorated, by which, those large portions of nervous productions of the great *sympathetic* called ganglions are weakened, and not by any specific poison. This is a hasty sketch of the first grand impairment of the system.

When the abdominal blood vessels have been thus distended a sufficient length of time, they lose much of their natural tone and eventually the liver, together with the whole portal circle, are locked up. When this shall have occurred, the infarction accumulates rapidly, all the natural secretions cease, and the distended vessels seek a morbid relief by means of the discharges which constitute the diarrhoea. When the case has arrived at this stage unless decisively met, so as to arouse the liver to action and remove the distensions of the blood vessels by a re-establishment of the natural secretions, the mucous membrane soon becomes fatally relaxed, giving out the rice coloured evacuations which are characteristic of cholera. This brief view of the affection, whether true or false, affords a plausible explanation of the phenomena which accompany the dread disease which has received the appellation of cholera; particularly of the collapse of the skin and the simultaneous discharge from the bowels. And if true, it obviously becomes the first concern of every Physician to prevent, rather than wait to prove his skill in curing the disease. Yours, &c.

S. K. JENNINGS.

#### EFFICACY OF PRAYER.

A gentleman in Boston had an impenitent son in Vermont, for whose salvation he felt extremely anxious, and calling on some brethren of the church, made known to them his feelings, and requested them to go with him, and pray that his son might be converted to God. He prevailed on his brethren, and they joined him in prayer.

Not long after this, his son knocked at his father's door, in Boston, his father went to the

door, and his son on seeing him, exclaimed, weeping, "I have come to see you, that you might rejoice with me for what the Lord has done for my soul." His father inquired at what time his mind was first arrested—he replied, on such an evening about 8 o'clock. His father remembered it was the same time, at which he and his brethren engaged in praying for his son, and he greatly rejoiced with him in the goodness of God.—*Boston Christian Herald.*

#### HUMILITY.

If thou art a vessel of gold, and thy brother but of wood, be not high minded, it is God that maketh thee to differ: the more bounty God shows, the more humility he requires. Those mines that are richest are deepest, those stars that are highest seem smallest, the goodliest buildings have the lowest foundations; the more God honoreth men, the more they should humble themselves; the more fruit, the lower the branch on which it grows; pride is ever the companion of emptiness. O, how full was the apostle, yet how low was the language of himself: "Least of all saints, last of apostles, chief of sinners, no sufficiency to think, no ability to do," all that he is, he is of grace; thus humility teaches us in our doings to draw strength from God, not from ourselves; in our graces ascribe our goodness to God, and their weakness to ourselves.

Our life here is not for this world only, but for another; we have large capacities, memories, affections, and expectations. God doth not give us such powers for this world only, but for heaven.

#### OBITUARY.

For the Methodist Protestant.

Died of the prevailing epidemic, on Thursday, 6th September, 1832, ISAAC DEEMS, a promising youth, in the 20th year of his age. He was well in the morning, and at work on a coffin—he was suddenly taken ill about 10 o'clock in the morning, and in the short space of about four hours he ceased to live—every thing practical was done to save him, but alas in vain. I was with him, (being sent for,) I knew Isaac, he was intimate in my family. From the time he embraced religion he was pious and faithful. I went to his bed-side, I spoke to him—Isaac you know you are dying, he answered pleasingly, yes. Have you any dread—do you fear death—have you any apprehensions beyond the grave? He smiling (so far as the countenance would admit) said, with the confidence of trust in his Redeemer, whom he loved, No fear, No dread, all is calm, and joy, and peace—I have a home in heaven—my home is in heaven—I shall see Jesus—glory to God—I have a home in heaven. Thus died this youth with all the confidence that the holy religion of Jesus is calculated to inspire the soul. His remains were followed to the grave by a number of his religious and youthful companions, with whom he was wont to take sweet counsel.

But Isaac, the haven hath gained,  
Outflying the tempest and wind,  
His rest he hath sooner obtained,  
And left his companions behind;  
Still tossed on a sea of distress,  
Hard toiling to make the blest shore,  
Where all is assurance and peace,  
And sorrow and sin are no more.

J. C.





## POETRY.

For the Methodist Protestant.

September 19, 1832,—at night.

## AN IMPROMPTU.

## Alas for the fire-side!

The parents and children, at morn, noon, and night,  
There met in the fulness of love and delight;  
But now the pale orphans, all silent and lone,  
Despondingly muse on the days that are gone,  
O'er the altar of pray'r are no father's hands spread,  
And their sweet-smiling mother is one of the dead.

## Alas for the fire-side!

## Alas for thee, Zion!

Thy angel-like daughters, all gentle and pure,  
Who well could the mourner to Jesus allure;  
Thy sons who commanded the comforting voice,  
And bade the prone sinner arise and rejoice;  
Nor sighing—nor tears—nor entreaties could save,  
Thy fondest and boldest have gone to the grave.

## Alas for thee, Zion!

## But joy to the Freed ones!

All hail, ye immortals! in glory arrayed,  
No more of temptation or sorrow afraid;  
The wings of your spirits are folded; you rest  
By the streams of delight 'mid the forms of the blest;  
The bloom that adorns you, the Plague shall not blast,  
The bliss you inherit forever shall last.

## Joy—joy to the Freed ones.

T.

## CHRIST BLESSING THE BREAD.

Onward it speeds! the awful hour  
From Man's first fall decreed,  
When the dark Serpent's wrath shall bruise  
The woman's spotless seed;  
The foe He met—the desert path  
Triumphantly He trod,  
But now a darker, deadlier strife  
Awaits the Son of God!

Soon shall a strange and midnight gloom  
Involve the conscious heaven,  
While in Jehovah's inmost fane  
The mystic veil is riven!  
Soon shall one deep and dying groan  
The solid mountains rend,  
The yawning grave shall yield their dead:  
The buried saints ascend!

And yet amid his little flock,  
Still Jesus stands, serene,  
Unawed by suffering yet to be,  
Unchanged by what hath been;  
Still beams the light of love undimmed  
In that benignant eye,  
Nor, save his own prophetic word,  
Aught speaks him soon to die!

He pours within the votive cup  
The rich blood of the vine,  
And, "Drink ye all the hallowed draught"  
He cries, "This blood is mine!"  
He breaks the bread; then clasps his hands,  
And lifts his eyes in prayer,  
"Receive ye this, and view by faith  
My body symbolled there!"

"For, like the wine that crowns this cup,  
My blood shall soon be shed;  
My body broken on the cross,  
As now I break the bread;  
For you the crimson stream shall flow—  
For you the Hand divine  
Bares the red sword, although the heart  
That meets the blow be mine!"

"And oft your willing vows renew  
Around the sacred board,  
And break the bread and pour the wine  
In memory of your Lord!"

To drink with me the grape's fresh blood  
To you shall yet be given,  
Fresh from the deathless Vine that blooms,  
In blest abodes of heaven."

## BUSINESS DEPARTMENT.

The second volume of Mosheim's and Coote's History of the Church of Christ, from the earliest times, is in press and will be published in a few days. Our thanks are hereby tendered to those who have sent in the number of their subscription lists. Those wishing a prospectus will be supplied—and such as have one, and have not reported, will please do so within a few days from this time.

For the information of those who have never read Dr. Mosheim's Ecclesiastical History, we would state this valuable work contains, amongst numerous other subjects, the following, viz:

"A clear and faithful narrative of the transactions, revolutions, and events, in all ages, of the Christian church, both *internal* and *external*—the calamities in which the Christians of the first ages were involved—the origin and progress of the sects and heresies which troubled her—the various forms of religion which sprung up in the different ages—the religious controversies, their importance, and the arguments on *both sides*—the transactions, wars, and measures of the Roman Pontiffs, to the period of the writer.

It comprehends both the *external* and *internal* condition of the church, and so connects each event with the causes and instruments which have produced it, that the reader must observe the displays of Providential wisdom and goodness in the preservation of the church, and thus find his knowledge as well as piety improved. It furnishes the history of its ministers, rulers, and forms of government—it exhibits the periods when its governments were administered jointly by the *pastors* and the *people*—and also how, in process of time, the scene changed, the pastors were seen affecting an air of pre-eminence, and trampled on the right and privileges of the whole community, assuming to themselves supreme authority, both in civil and religious matters, and that this invasion of the rights of the people was carried to such a height, that a *single man* administered, or pretended a right to administer, the affairs of the *whole church with an unlimited sway*," &c. &c.

Surely every lover of religious and civil liberty who can spare five dollars, ought to have a copy of this work. The work will be forwarded to order to those who obtain subscribers, and they will forward the amount of their subscription lists as early as possible thereafter.

## POSTSCRIPT.

With much pleasure we copy the following respectful notice by William Gwynn, L.L.D. editor of the Baltimore Gazette, one of the oldest and most respectable daily papers of the city of Baltimore:—

"A report prevailed here partially about two weeks ago, that Doctor Samuel K. Jennings, who was known to have been unwell, had died. Information to that effect, it seems, had been communicated by letter to some person at a distance from Baltimore, who had it published in a newspaper, and it has since been republished in several other papers. We have much pleasure in being enabled to state, that this highly esteemed physician and citizen, is not only *alive*, but *well*, and attending to his business as usual. Editors of newspapers, particularly those who have announced his death, are requested to give this explanation."

Before the Doctor's illness, the Publisher had requested an article from him on the Cholera, and (knowing the fact of applications from physicians abroad,) believing that he could furnish one of much practical interest, as he had been very successful in his treatment of that disease in a number of families, and amongst others, that of the Publisher's. He promised to do so, but had been prevented by indisposition, until this moment. We have left out other matter in type for its insertion—it will be found on another page.

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